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SEPTEMBER

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CONTENTS

| | |
|-------------------------------|----|
| From the Pen of the Prophet | 2 |
| London Stake Divided | 6 |
| Elder Harold B. Lee | 10 |
| Elder Delbert L. Stapley | 18 |
| For Women | 24 |
| Poetry | 26 |
| Priesthood | 31 |
| Elder Hugh B. Brown | 34 |
| News from Stakes and Missions | 40 |

FRONT COVER

The new London North Stake Presidency—President Thomas Hill (centre), with 1st Counsellor Donald Beanston (left) and 2nd Counsellor Daniel Howels

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FROM THE PEN OF THE PROPHET



The Book of Mormon is true

WE HAD A CAMPAIGN a short time ago in which we asked the members of the priesthood to read the Book of Mormon. It seems to me when we know the history whence the Book of Mormon came and how it came, no member of this Church could rest satisfied until he or she had read it from cover to cover—not once, but many times.

Now, there are some religious organisations who have centered their attack largely upon the Book of Mormon. They go into the homes of members of the Church and point out to them what they consider to be errors or changes or additions to what was given in the first publication. If anybody has published a book he knows that the first thing that stares him in the face the moment it comes off the press is some glaring error. We have never claimed that in the beginning there were not some errors which the Prophet corrected, but they were very, very few. But some of these complaints or charges are against certain writings that appear, and in the limited space that I have I wish to refer to two of these accusations.

I have a letter on my table now from a man who seems to be very much disturbed because he, in conversation with some of these people, was told that the Book of Mormon did not tell the truth in regard to the birth of the Son of God, and that the Book of Mormon declared that the Saviour would be born in Jerusalem, the land of their fathers. Now the Book of Mormon makes no such statement. I am going to read it to you.

by President Joseph Fielding Smith

Alma, in speaking about the coming of the Son of God, said: "**And behold, he shall be born of Mary, at Jerusalem which is the land of our forefathers, . . .**" (Alma 7:10.) Now, if he had said the city of our forefathers it would have made a difference, would it not? Well, wasn't Jesus born in the land of Jerusalem, Jerusalem being the capital? Alma did not say he would be born in the city of Jerusalem, but in the land over which Jerusalem was the capital. But they make a great deal out of this, and some of our people seem to be unable to defend themselves. Now, **at** does not mean necessarily **in**.

You might read in the newspaper, if you were in Great Britain, that a certain vessel arrived at London, but it did not—it landed at Southampton, the port for London, which is many miles away. There is no mistake in this statement whatever. Jesus was born at the land of Jerusalem, the land of their forefathers.

The other charge that is made that I wish to mention is the statement of Abinadi, and a similar statement occurs in some other places, that Jesus Christ is both Father and Son to us.

"And now Abinadi said unto them: I would that ye should understand that God himself shall come down among the children of men, and shall redeem his people.

"And because he dwelleth in flesh he shall be called the Son of God, and having subjected the flesh to the will of the Father, being the Father and the Son—

"The Father, because he was conceived by the power of God; and the Son, because of the flesh; thus becoming the Father and Son—" (Mosiah 15:1-3.)

What's wrong with that scripture? What is a Father? One who begets or gives life. What did our Saviour do? He begot us, or gave us life from death, as clearly set forth by Jacob, the brother of Nephi. If it had not been for the death of our Saviour, Jesus Christ, the spirit and body would never have been united again. Death would have been inevitable and, as Jacob states if there had been no redemption from death our spirits would have been taken captive by Satan, and we would have become subject to Satan's will forever.

What did our Saviour do? He begot us in that sense. He became a Father to us because he gave us immortality or eternal life through his death and sacrifice upon the cross. I think we have a perfect right to speak of him as Father.

King Mosiah put his people under covenant to take upon them the name of Christ. And this was 124 years before the birth of Christ. I want to read a verse or two from this pledge. **"And now, because of the covenant which ye have made ye shall be called the children of Christ, his sons, and his daughters; for behold, this day he hath spiritually begotten you; for ye say that your hearts are changed through faith on his name; therefore, ye are born of him and have become his sons and his daughters (spiritually)." (Mosiah 5:7.)**

Is there anything wrong in us calling Jesus Christ our Spiritual Father?

"And under this head," this wonderful king said, **"ye are made free, and there is no other head whereby ye can be made free. There is no other name given whereby salvation cometh; therefore, I would that ye should take upon you the name of Christ, all you that have entered into the covenant with God that ye should be obedient unto the end of your lives.**

"And it shall come to pass that whosoever doeth this shall be found at the right hand of God, for he shall know the name by which he is called; for he shall be called by the name of Christ.

"And now it shall come to pass, that whosoever shall not take upon him the name of Christ must be called by some other name; therefore, he findeth himself on the left hand of God." (Ibid., 5:8-10.)

The Son of God has a perfect right to call us his children, spiritually begotten, and we have a perfect right to look on him as our father who spiritually begot us.

Now if these critics would read carefully the Book of Mormon, they would find that when the Saviour came and visited the Nephites, he told them that he had been sent by his Father. He knelt before them, and he prayed to his Father. He taught them to pray to his Father, but that did not lessen in the least our duty and responsibility of looking upon the Son of God as a father to us because he spiritually begot us.

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LONDON STAKE DIVIDED

Elder Romney organises Britain's eighth Stake

GREAT BRITAIN'S eighth Stake came into being at a Conference on September 20, when Elder Marion G. Romney of the Council of Twelve, with Elder William G. Bennett, an Assistant to the Twelve, divided London's Church membership into two and created the new London North Stake.

Basically the area has been divided into North and South of the River Thames, with one Ward and two branches to the North-west of the river coming into the reformed London Stake.

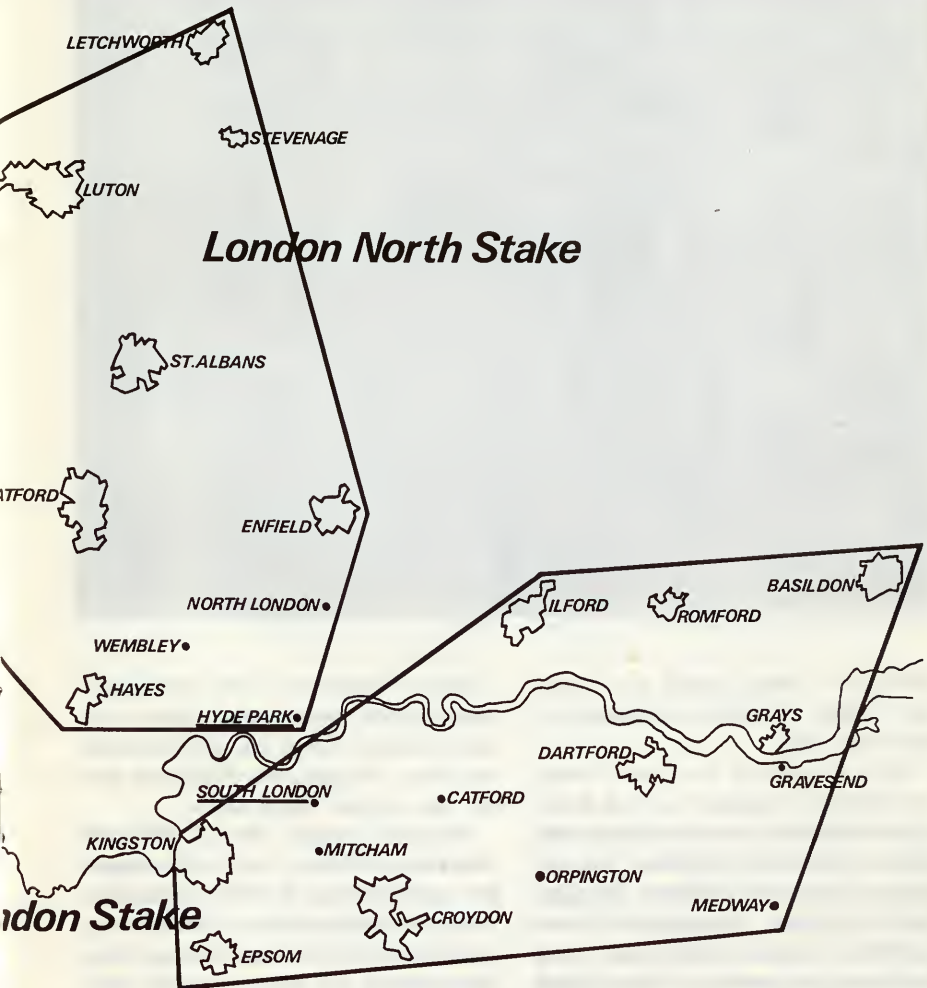
To create the two Stakes, Elder Romney first brought fourteen Mission branches into the London Stake administrative area. With 25 units to work with, Elder Romney took six units from the old London Stake, added five new branches and formed the new London North Stake, comprising six Wards and five branches.



AYLESBURY

**Map showing the Wards and Branches
in London's two Stakes.**

The Wards are: Hayes (made a Ward at the conference), Hyde Park, Luton, North London, St. Albans and Stevenage. The branches: Aylesbury, Enfield



(which had come into the London Stake some months previously), Letchworth, Watford and Wembley.

President Thomas Hill, formerly the 1st Counsellor in the London Stake Presidency, was called as the new Stake President, with Elder Donald

Beanston, former 2nd Counsellor in the London Stake Presidency, as his 1st Counsellor, and Elder Daniel Howells, former Watford District President as his 2nd Counsellor.

The remaining 14 units—five from the old London Stake—were used to

LONDON STAKE DIVIDED



reform the London Stake, with President Joseph Hamstead remaining as Stake President.

The four Wards of the London Stake are: Catford (created a ward at Stake Conference during the re-organisation), Epsom, Romford and South London. The ten Branches: Basildon, Croydon, Dartford, Grays, Gravesend, Ilford, Kingston, Medway, Mitcham and Orpington (a dependent branch upon Catford Ward).

Elder John Trevor, former President of the Croydon Branch, was called as 1st Counsellor in the new London Stake Presidency, with Elder Charles Downes, the Medway District President, as 2nd Counsellor.

The two Patriarchs of the old London Stake—Ralph Mount and Joseph W. Darling—both live in the northern area and have become the Patriarchs for the new London North Stake.

President Thomas Hill, of the new London North Stake, is a Civil Engineer. He was born May 4, 1928, in Barking, Essex, to Henry William and Dorothy Kathleen Walker Hill. He married Rene Elaine Austin on June 11, 1955. They have five children.

Baptised on March 22, 1958, President Hill has served as a Counsellor in a Bishopric and as Bishop of the St. Albans Ward.

President Joseph Hampstead has been President of the London Stake



for three years.

He was born into the Church, and his experience covers a wide field of was instrumental in bringing his own activity, including Bishopric work. He wife, Margaret, into the Church, and he has three children.

Above left: The London Stake High Council, back row: Elders Boulton, Hill, Munden, Hendon and Breen; centre row, Elders Mosdell, Tsqi and Kemp; front row, Elders Cryer, Wood and Dodds. (Not in the photograph, Elder Vousden). **Above:** The London North Stake High Council, back row, Elders Howes, Hood, Saville, Cook, Ewer and Cristoffersen; front row, Elders Price, Rourke and Paterson. (Not in the photograph, Elders Green and Macdonald).

GENERAL AUTHORITIES

PREPARING TO MEET GOD

by Elder Harold B. Lee
of The First Presidency

SEVERAL WEEKS ago I had a telephone call from an anxious father about his nineteen-year-old son, who, having read certain scriptures, was resisting the idea of going on a mission lest he would do an injustice to those who would reject his message, thus placing them under condemnation as he had construed certain scriptures, which he had read, to mean.

As I sat with this young man, at the request of the father, I found that he had two particular scriptures in mind. The first was the injunction of the Master to his disciples when he said,

"Go ye into all the world, and preach the gospel to every creature.

"He that believeth and is baptised shall be saved; but he that believeth not shall be damned." (Mark 16:15-16.)

And then in our day one somewhat similar:



"Behold, I sent you out to testify and warn the people, and it becometh every man who hath been warned to warn his neighbour.

"Therefore, they are left without excuse, and their sins are upon their own heads." (D&C 88:81-82.)

So this young man asked, "Why send the missionaries out to preach the gospel, if to do so would put people under condemnation who would not accept? Would it not be better for people to be kept in ignorance than to be taught and then not to accept?"

With the thought that these same questions may be in the minds of others, particularly our young men who do not understand, I shall make

a few observations relative to the point raised by this young man. Some of these thoughts were expressed in my interview with him.

The Master commanded his disciples: "Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost": (Matthew 28:19.)

"Whosoever sins ye limit, they are remitted unto them; and whose, soever sins ye retain, they are retained." (John 20:23).

And so the scriptures record, the disciples preached,

"Repent, and be baptised . . . for the remission of sins, and ye shall receive the Holy Ghost." (Acts 2:38.)

The Master's admonition to Nicodemus, who came confessing Jesus as a teacher come of God, and undoubtedly seeking to know, like so many others who are true seekers after

GENERAL AUTHORITIES

truth, just what he must do to be saved. He was told that he must be born again if he would see the kingdom of God. This statement, the Master clarified, when he explained, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5.)

This new birth, then, was to be accomplished through the medium of baptism by immersion and by the laying on of hands for the conferring of the Holy Ghost, as the disciples, thereafter as they went out among the people, administered these sacred ordinances.

Then Nicodemus asked: "How can these things be"? And in answer, the Master declared the profound truth regarding the atonement, which explains to all who would understand the reason why the gospel must be preached by authorized servants to all people. Said he:

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (Ibid., 3:16.)

And then he emphasised,

"For God sent not his Son into the world to condemn the world; but that the world through him might be saved." (Ibid., 3:17.)

I then paraphrased to my young missionary friend: "So our missionaries go not out into the world to condemn the world, but that the world, through their teachings, might be saved."

Being saved from everlasting condemnation through the atonement of the only Begotten Son becomes a new

birth, or a redemption from spiritual death, the meaning of which is explained by revelation as the Lord has revealed it.

From the fall of Adam and Eve in the Garden of Eden, they and their posterity suffered a spiritual death, or a separation from direct communication with Deity. This is what the revelations have taught us:

"And it must needs be that the devil should tempt the children of men, or they could not be agents unto themselves; for if they never should have bitter they could not know the sweet—

"Wherefore, it came to pass that the devil tempted Adam, and he partook of the forbidden fruit and transgressed the commandment, wherein he became subject to the will of the devil, because he yielded unto temptation.

that he should be cast out from the

"wherefore, I, the Lord God, caused Garden of Eden, from my presence, because of his transgression, wherein he became spiritually dead, which is the first death, even that same death spiritual, which shall be pronounced upon the wicked when I shall say: "Depart, ye cursed," (D&C 29:39-41.)

Man through the baptism of the water and of the Spirit is redeemed from this spiritual death and by the power of the Holy Ghost, brought back into direct communion with God, and these are "born again." To those who keep the commandments" . . . he may pour out his Spirit more abundantly upon you." (Mosiah 18:10.)

Those who suffered this first "spiritual death" were cast out from

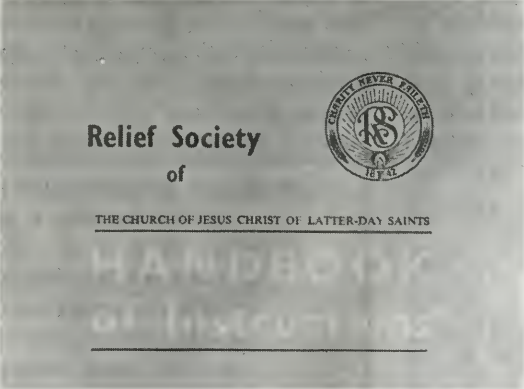
the presence of God from the Garden of Eden, as the Lord had said to the spirits in the premortal world, that they might "prove themselves to see if they would do all things whatsoever the Lord their God should command them," and there was granted unto all men, therefore a "probationary" period as the Prophet Amulek explained: "For behold, this life is the time for men to prepare to meet God," (Alma 34:32) or in other words, a time for all men to work out their salvation and to prepare to come back into the presence of God.

It was this plan of salvation to which the Resurrected Lord made reference when he said to the Nephites: **"And**


no unclean thing can enter unto his kingdom; therefore nothing entereth into his rest save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end." (3 Nephi 27:19.)

Baptism of water and of the Spirit by those having authority are the necessary ordinances for this cleansing, for as the Lord told Adam, ". . . **by the Spirit are ye justified, and by the blood are ye sanctified."** (Moses **by the water ye keep the comandment,** 6:60.)

It was undoubtedly this same principle that the apostle Paul had in mind when he taught the Galatians: **"For as**



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many of you as have been baptised into Christ have put on Christ." (Gal. 3:27).

Involved in this question of the universal proclamation of the gospel is another principal implied in the Master's instruction to Peter. The Master, having declared the fundamental principal upon which his kingdom would be built, conferred upon Peter the "keys of the kingdom," which have been conferred upon all prophet-leaders in every dispensation and held today by our own President David O. McKay in our time. He said the purpose of so establishing his kingdom with that authority was that the "gates of hell" should not prevail against it.

The broad implication of that statement, having in mind the periods of apostasy which have followed each dispensation, is that even during such periods of apostasy when there was no one on earth to administer these saving ordinances, the devil would not prevail against the plan of salvation of all of our Father's children.

This further provision in his plan contemplated the preaching of the gospel then, not only to his children who were upon the earth, but also to the spirits of mortals who had lived upon the earth. The Master prophesied of the time when that would take place when he said: "Verily, verily, I say unto you. The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." (John 5:25).

Not long after this prophecy was

uttered, it was fulfilled when the Crucified Lord, as Peter tells us, ". . . quickened by the Spirit, went and preached unto the spirits in prison." (1 Peter 3:18-21.) And thus, although temporarily, the powers of the devil drove the Church into the wilderness of apostasy after the apostolic period, the gates of hell did not prevail against the plan of salvation, either for the dead, who did not have ample opportunity to receive the gospel on earth, as well as for those then living when authorized servants were on the earth to perform the essential saving ordinances.

The missionary work in the spirit world was thus introduced by the Master and has continued from that time down to the present ". . . that they might be judged according to men in the flesh, and yet live according to God in the Spirit," to attain which, is to gain eternal life. (1 Peter 4:6.)

So, surely with the preaching of the

Consider a saucepan of milk

Let us consider a pan of milk.

Taken all together a pan of milk presents a food near perfect. Taken apart, it can represent three degrees of perfection, three textures of refinement — three substances that go three separate ways.

Consider the cream, which rises to the top. Heavenly cream makes a celestial dish, serves a divine pur-

gospel made thus vital to the eternal blessings of all who will hear and accept, no one should hesitate when called by proper authority to go into all the world and preach the gospel to to every nation, kindred, tongue, and people. Among the Nephites there was an example of how men of this kind of devotion and dedication applied themselves to their teaching. Jacob writes:

"For I, Jacob, and my brother Joseph had been consecrated priests and teachers of this people, by the hand of Nephi.

"And we did magnify our office unto the Lord, taking upon us the responsibility, answering the sins of the people upon our own heads if we did not teach them the word of God with all diligence; wherefore, by labouring with our might their blood might not come upon our garments; otherwise their blood would come upon our garments, and we would not be found spotless

by Orma Páte Stewart

pose.

Below it, from the separated milk, is pressed the cheese. Cheese is a good and amiable food — an honourable food; but it cannot take the place of cream — is incapable of doing the work of cream; nor can it ever go where cream goes. It is a lesser perfection.

Last in the pan is the whey, its milky virtues spent—its appetising quali-

ties not readily discernable." (Jacob 1:18-19.)

There is no more welcome voice to the honest in heart than the voice of the true messenger preaching the gospel of Jesus Christ. We have a classic example of inspired teachings and how they come. The sons of Mosiah were with Alma at the time the angel first appeared unto him, and when he saw them returning from their missionary journeys, the record says, he rejoiced exceedingly **"to see his brethren; and what added more to his joy they were still his brethren in the Lord; yea, and they had waxed strong in the knowledge of the truth; for they were men of a sound understanding, and they had searched the scriptures diligently, that they might know the word of God.**

"But this is not all; they had given themselves to much prayer, and fasting; therefore they had the spirit of prophecy, and the spirit of revelation, and when they taught, they taught with

ties not readily discernable. In its depleted substance it has' taken on a colour that is uninteresting and an earthy smell that is not altogether pleasant. Pigs find it to their taste. We hurry out and pour it into the trough. Whey is a perfect base for swill.

We have this advantage over a pan of milk: We can choose which we will be.

power and authority of God." (Alma 17:2-3).

When I read that word "diligently" which the Lord has repeated again and again, as when he said: "And I give unto you as commandment that you shall teach one another the doctrine of the kingdom," and then added, "Teach ye diligently and my grace shall attend you" (D&C 88:77-78), I have tried to define those words "diligently" and "grace." Diligently, the dictionary says, is "perseveringly attentive, prosecuted with careful attention," which is opposite laziness, or carelessness, or indifference. And when I looked for the definition of "grace," I found it defined as a "state of being pleasing to God because of responsiveness."

But I do not think that is what the Lord meant by "grace" when he said "My grace shall attend you," I believe the definition of "grace" is implied in the fourth section of the Doctrine and Covenants where the Lord promised to those who would engage vigorously in missionary work: ". . . and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perisheth not, but bringeth salvation

to his soul." (Ibid., 4:4.) The saving "grace" of the Lord's atoning power would extend to the giver as well as to those who would receive the saving ordinances of the gospel.

Surely, therefore, no one with that understanding of these fundamental principles would think he were doing our Heavenly Father's mortal children a disservice by giving them these priceless gifts.

May God bless us all and all our Father's children, that they may be responsive to the call of the missionaries. May this young man and all others like him, may they realise that this is responsibility which the Lord has given to his Church in every dispensation, and to his authorised servants in the world of spirits, to teach the gospel to every creature in order that each be left without excuse in the day of judgement, and that all might be redeemed from the Fall and brought back into the presence of the Lord. We who have the command to preach and teach must, like the Apostle Paul declared, "**not be ashamed of the gospel of Jesus Christ, for it is the power of God unto salvation to everyone that believeth . . .**" (Rom. 1:16.)

PLAN OF SALVATION

The great plan of salvation is a theme which ought to occupy our strict attention, and be regarded as one of heaven's best gifts to mankind. No consideration whatever ought to deter us from showing ourselves approved in the sight of God, according to His divine requirement. Men not unfrequently forget that they are dependent upon heaven for every blessing which they are permitted to enjoy, and that for every opportunity granted them they are to give an account.

—Joseph Smith

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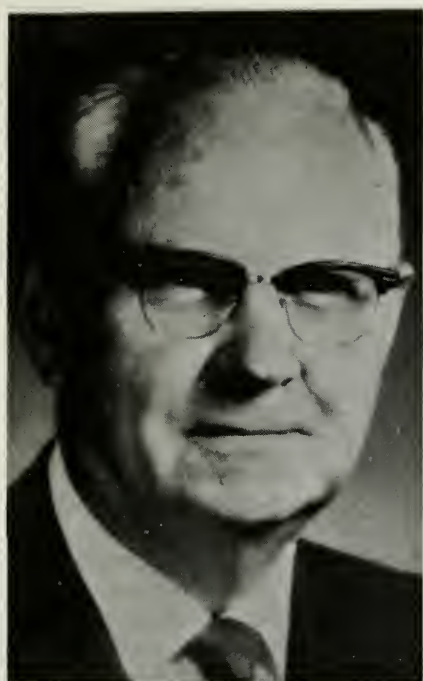
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ONLY ONE ROAD BACK TO GOD

by Elder Delbert L. Stapley
of the Council of the Twelve

OFTEN IN CONVERSATION with devout and sincere men not of our faith, the subject of religion routinely comes up as an important and interesting topic for discussion. After answering questions and supplying information about the restored Church of Christ, also following an exchange of doctrinal beliefs, the friendly discussion usually terminates with their saying something like this: "We are all God's children; therefore, it makes no difference to which church a person belongs; we are all working for the same place." Then, apparently without profound thinking, they add: "There are many roads to get to heaven; therefore, it does not matter which road we take, we will all end up in God's presence."

This man-made philosophy—for such it is—sounds good, but the scriptures do not support it. I assure each of you that the road to God's presence is



not that easy. I feel certain that the devil chuckles whenever this false opinion is expressed, for it pleases him that the minds of men have been so blinded to revealed truth by his cunning craftiness and deceit that they will believe any religion to be acceptable to God regardless of its tenets and ordinances or how or by whom those ordinances are administered.

Occasionally, to justify or bolster their Christian belief and church allegiance, men will simply say, "We admire your church, but you agree, do you not, that although of different faiths we are all striving for the same goals?" True, we are, but to me this statement evidences an uncertainty

and lack of personal assurance of the rightness of their convictions and church membership, because the conversation had neither solicited nor suggested any explanation of their religious choice.

Recently a father wrote an unchristianlike letter to his son, who, after prayerful study, gave up the church of his parents, in which he had been most active, to join The Church of Jesus Christ of Latter-day Saints. The father, apparently suffering from a vain and injured false pride, used this argument as one of many, which are most unfair and bitter, in order to win his son back to the church of his youth and young manhood: (I quote from his letter.) "My father often told us that if we lived by God's Ten Comandments and the Golden Rule every minute that we were awake, we would have all the religion we needed

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to live a good, wholesome, and righteous life on this earth, thereby pleasing God and reaping our rewards in heaven." And then he quoted a noted evangelist of our day as saying, "There is no true church," and the father added, "I believe the same."

No one will deny the everlasting importance of the Ten Comandments. They are as binding today upon mankind as they were at the time God gave them to Moses upon Mount Sinai, also, the Golden Rule today is basic to our Christian ways of life. However, this father, like so many others, is blinded in his concept of what true religion is and what it requires of an individual.

Many people, no doubt, would agree with the statement attributed to the evangelist, that there is "no true church." Many others would not be certain because of the confusion caused by so many churches all claiming to be right. I testify in all sincerity and humility that the true Church of Christ is upon the earth, and every person, in the interest of his salvation and exaltation, is duty bound to find it and to obey its way of life.

A few months ago I saw a large calendar hanging on a church wall with this caption in bold letters, challenging all who looked upon it to "Go to Church Sunday," followed with this message: "I'll go to my Church, you go to yours, but let us walk together." How can people going to different churches of divergent faiths, doctrines, and tenets, walk together in understanding and peace when they dis-

agree on basic Christian principles and true gospel teachings and faith concepts? Does not walking together imply agreement, unity of faith, and oneness of purpose?

The Lord, reasoning with the children of Israel because of their waywardness and failure to follow the prophets, declared to them through the Prophet Amos:

"You only have I known of all the families of the earth: therefore I will punish you for all your iniquities.

"Can two walk together, except they be agreed?" (Amos 3:2—3.)

A great and important lesson is taught in this scripture; namely, that we should walk together, agreed in faith and doctrine with the Lord. Is not that admonition and counsel just as applicable today to the people of the world as it was in the days of the Prophet Amos?

It was the Apostle Paul, writing to the Ephesian saints, who taught the "one Lord, one faith, one baptism" doctrine, and also testified to them that Christ.

" . . . gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

"For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

"That we henceforth be no more children, tossed to and fro, and carried

about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; . . . " (Eph. 4:11—14)

These officers, since the days of Christ, are and always will be in the true Church of Christ as long as the earth shall stand.

With the multiplicity of churches in the world today all claiming the right way, and so many yielding to the generally accepted opinion that all roads or churches lead to eternal life, how important it is that these officers of the true Church of Christ, enumerated by the Apostle Paul, reveal light and truth in the midst of confusion and darkness of teachings, to guide mankind unerringly to the safe harbour of God's everlasting kingdom.

If truth is consistent, and I testify it is, can there be more than one true way to God and eternal life? The Saviour said to the Jews who believed in Him:

" . . . if ye continue in my word, then are ye my disciples indeed;

"And ye shall know the truth, and the truth shall make you free." (John 8:31-32).

A man cannot truly be free who is handicapped by false tradition, false teachings, error, and a lack of true knowledge that saves.

Among the eternal truths taught by our Redeemer in his great Sermon on the Mount is this important and challenging obligation: **" . . . seek ye first the kingdom of God, and his righteousness; . . . "** (Matt. 6:33.) The Lord specified a certain kingdom, not

GENERAL AUTHORITIES—2

many kingdoms or any kingdom, but only God's kingdom. It is the gospel of this kingdom that the Lord declared, when outlining the signs and events that would precede his second coming, was to be preached in all the world as a witness unto all nations before the end should come. (See *Ibid.*, 24:14.) The duty, therefore, of every man is to search honestly and sincerely in faith until he finds God's kingdom and yields obedience to its full requirements.

When Thomas asked the Lord, ". . . how can we know the way?" the Saviour answered, "**I am the way, the truth, and the life: no man cometh unto the Father, but by me.**" (John 14:5-6.) Thomas did not ask his Lord what different ways could be chosen or taken, nor did the Saviour reveal more than one way or plan by which eternal life can be obtained. He presented the plan he received from his Father, for he declared:

"My doctrine is not mine, but his that sent me.

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (*Ibid.*, 7:16—17.)

When Christ ministered among men, he did not accept the sects of the Pharisees and Sadducees, but admonished his listeners to beware of their doctrine. (Matt. 16:12.) He called them blind guides and referred to them, with the scribes, as hypocrites who built the tombs of the prophets; . . . compared them unto whited sepulchres and said they omitted the

weightier matters of the law. (*Ibid.*, 23:23—31.) The Pharisees believed in the resurrection of man, but the Sadducees did not accept this doctrinal belief. Both could not be right.

Just as the Judah kingdom of the house of Israel had departed from the right way into error and apostasy because of tradition and false teachings, even so today many people are in spiritual darkness because they do not have the light of truth found in the true gospel of Jesus Christ.

It was not the purpose and calling of Christ's apostles anciently to convert and permit people to join any

Afflicted—but

GORLESTON BRANCH in Suffolk are now in the process of building their own chapel . . . and one man who takes his share of the hard work is Ronald Haines.

Nothing strange about that? When Ronald was a young man his family moved to Ireland to live—this was during the IRA troubles in the late 20's—and while over there he drank some infected milk which caused him to have TB. This resulted in the loss of a finger from each hand and the left leg below the knee.

But affliction hasn't dampened Ronald's spirit. As soon as he was able he went

church, but only the true church that Christ had established among men. The Apostle Paul, addressing himself to the Corinthian saints, warned them by saying:

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." (1 Cor. 1:10.)

He then calls attention to reports that there were contentions among

them and asks, "Is Christ divided?" Later in this same epistle he refers to himself as a wise master-builder and states:

". . . I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

"For other foundation can no man lay than that is laid, which is Jesus Christ.

"Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." (Ibid., 3:10-11, 13.)

certainly not beaten



to a college for the disabled and trained as a tailor . . . but after completing his training, he disliked the job

so much he never took it up to earn his living! Instead he joined the Coastguards, and in fact served in the Coastguards during the Second World War.

Eventually his travels brought him to Gorleston, where he met and married his wife Jean. He now has two daughters and one son and the eldest daughter is married and there is already one grandson in the family. an airman in the Royal Navy The boy, Robin, is serving as

Ronald and his family were all baptised in October 1954, and he has since worked hard in Sunday School, MIA and is now an Elder's Group Leader.

FOR WOMEN

The Blessed Gift

● **AS SHE WAITED** for the Relief Society Sisters to arrive, she was thinking of the talk in the meeting yesterday. How true it was that those privileged to be members at this time were truly blessed to be part of the struggle to build a chapel and help establish a part of Gods true church in this dispensation.

It wasn't always easy being a convert and part of such a small community of saints. Even family and friends found it difficult to accept and understand that she and her dear husband had at last found the truth. Having no Chapel made it difficult for members to meet together but when they did manage to meet by hiring a hall (not always easy in this small town) how they enjoyed themselves. It was so good to be with people who felt as you did yourself, who also knew and loved Father in Heaven, and who possessed the comfort of knowing that there is a Prophet on earth today.

At least they had a regular place to hold Sunday meetings which was what mattered most. She was aware how lucky she was to have Relief Society held in her house—how blessed her

home.

The sisters began to arrive — one excited about the finalising of her plans for a visit to the October Salt Lake Conference. There were only four sisters present not counting herself. Luckily the secretary had come and she herself was First Counsellor (the President must be ill—or maybe it was her mother?)

Relief Society went smoothly as usual with a wonderful spirit amongst this small group of saints. The Cultural Refinement lesson was interesting and nicely presented. But at intervals she could hear vague movements in the dining room and her eldest son Martin aged eleven, telling eight-year-old Mark to "HUSH" . . . "What's going on out there" she thought. "I'll have something to say to those two boys afterwards. Anyway why aren't they bathed and in bed reading?" She heard the muffled thud of a cupboard door, then the fridge door—Oh they are after some cake and a glass of milk. "SSSH!!" came again. 'Oh dear,' she thought, "I do hope the other sisters aren't disturbed, but maybe I'm being oversensitive to sounds."

by Enid Scholes, Wellington Branch

The lessons ended and after the closing hymn and prayer, she collected the weekly magazine money. While she was doing this one of the sisters went through to the dining room for her coat and when she came back she was smiling. As she said goodnight she said, "You've got a surprise out there."

Finally everyone had gone except for one sister whose husband had just called for her. The door from the dining room opened—it was Mark, "I knew you had finished because I heard you all having your family prayers. Mummy, will you come out here, please?"

She walked through the door and sure enough a lovely surprise was waiting—Martin and Mark had laid a "supper" table for her, spread out on a lovely white cloth was a bowl of cornflakes(!) a jug of milk, a cup of chocolate, a bowl of soup in one of her best soup dishes (so that was what the shushing had been about—they must have had to climb to get those!) a neatly folded table napkin and three pieces of buttered bread, and a glass dish containing some of her favourite preserve.

But it was the single red candle,

about four inches long, burning and wavering beside the vase of daffodils, which set the whole scene—a candle dwarfed by the huge old fashioned wooden candlestick which had belonged to her mother-in-law, pushed away in a cupboard upstairs and remembered by her sons when they needed one.

She couldn't speak for a moment—Mark was so excited "We did it all ourselves, without Daddy or anyone. I made the soup but Martin made me put Talion seasoning in it. I hope it hasn't spoilt it Mum." He went on telling all he had done and all Martin had done, she heard him say, 'cos you read me nice stories and make us nice cakes and you can eat it right away because we've even blessed it for you."

And so they had—more than they knew. She thanked God for two such sweet sons so roguish and tiresome at times but, oh, so dear and lovab[e], who both loved their baby sister Petra with a wonderful devotion.

She WAS so blessed. The evening ended as it had begun—counting her blessings.

This all really happened to me.

POETRY

INSOMNIA

How insignificant is man,
Who at the close of yet another day,
Of many fleeting minutes,
Does lock away the memories
of lifes unfolded plan.

The darkened cloak of night
Surrounds, the gloom of silence,
Peace envelopes the mind,
And still thoughts flow swiftly,
No slumbering sleep as jumbled words,
Reach destinations heights.

The chimes of yet another day ring out,
As shrouded veils of light unwind.
Time motionless has stood,
And yet unknown, has left impressions,
Uncoil slow snail and search your
Soul no more.
Open virgin windows wide, and toss

As 28 years old Jean Anson, of Bridlington, listened to an elder in Sacramento meeting giving a talk on using the gifts and blessings that the Lord has given us, she began to wonder what gifts she possessed. She could not knit, sew or play a musical instrument, her voice wasn't too bad, but certainly nothing outstanding. Then her thoughts turned to writing and she made her first attempt at writing a poem, this was accepted and published. Last year she wrote 16 poems and sent five to a publishing company in London. Two were published and ten others have been accepted for publication in the future. Sister Anson is delighted with her new found talent, so is her husband and other members of the Bridlington Branch. Brother and Sister Anson have two children—Karen, aged 9, and Mark, aged 5.

This is the first poem she wrote, it was published in Parnassus, a poetry magazine on 1st March, 1969.

LITTLE RED SHOES

Two little slippers—cherry red,
Waxed and polished to an apple shine
Looking so little, so innocent,
Wait in a cubby-hole next to mine.

The House of the Lord—a "Quiet" plaque
Reminds us to speak reverently.
Two little slippers have no need to talk—
They tell a story soundlessly.

Somewhere Up There in a special place
Something celestial is going on;
For whatsoever is sealed on earth
As surely shall be sealed in heaven.

Wait—little Two Shoes—cherry red;
But be prepared for a big surprise:
A princess in stocking-feet returns
With angel-fire in her eyes.

Ora Pate Stewart
London Temple

RICHES

Best of the gifts that God has given me
I count my children, any one and all;
Better than jewels or gold, fine tapestry;
Beauty beyond all art—the best of show
In each dear face, lighted with shining eyes.
Better than crowns of state, or accolades—
The fickle honours to which men aspire—
Their unspoken respect; their acceptance.
Music to swell the floodgates of the soul
In their sweet confidence. If heaven be
A place of purest joy—then give to me
My children.

Ora Pate Stewart

POETRY—2

THE BIRTH OF A CROCUS

Pushing upwards through the earth,
Natures miracle repeats again
Its springtime birth.

What joy this tiny bud reveals
Nurtured as a spoiled young child.
Bursting forth like precious jewel
What can its flower be worth?

The dew drops delicately around,
A necklace strung beneath the stem,
While jets of mothering heat the
Sun sends forth,
The crocus coloured gold,
Receives the envious eye of men.

Jean Anson
Bridlington Branch

THE GOOD THINGS OF LIFE

Carol Bell
Middlesborough Ward

What are they, these good things?
Are they the things that money brings?
A car perhaps, or even a yacht
Jewels, furs, a priceless lot,
People around you, flattering, vain,
Hoping to share in all your gain.

A gurgle from an infant small,
A child who will answer to your call.
To know that you are well-loved too
Is a good reward for all you do.
A little music, a little leisure,
All these things should give you
pleasure.

Or is it a smile, sincerely meant
A friendly letter someone has sent
To wish you well whate'er you do
To cheer you if you're feeling blue.
A firm handshake, a little advice,
A loving kiss from someone nice.

A home with love and welcome there
Is warmer than the richest fur.
Jewels and money are no recompense
For a child's trust and confidence.
The merry laughter of nonsense things
This is the happiness, contentment
brings.

A gentle glance, a loving touch
All these things can mean so much
A little praise can be a treasure
And forgiveness, in full measure,
Compassion shown to one who's
troubled
Makes your blessings truly doubled.

And the knowledge that One above
Shows to us the greatest love.
And a plan for us to follow
To lead us to a great tomorrow.
Our position then will depend a lot
On what we're given, not what we've
got.

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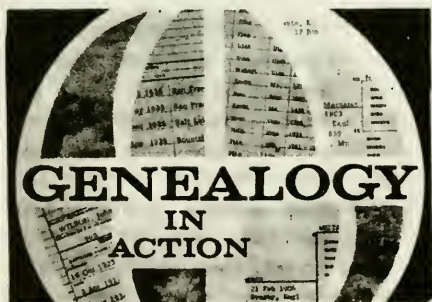
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These are but three of the letters received by President Frederick Oates, Sunderland Stake President, following his call to the Priesthood of his Stake to attend the Temple.

James Smillie, 2nd Counsellor in the Stake Presidency, reports:

"The Stake Presidency were delighted at the response at short notice for a special Priesthood visit to the Temple.

"Since the summer holidays were over, it meant that time off work on the Friday would be required and it was planned to travel down on the Thursday evening and attend the Temple on the Friday and Saturday, returning home after lunch on the Saturday.

"We soon had about 30 dedicated people who were determined to be there. Some—stoney broke after the holidays—used next week's house-keeping funds and others used part of next year's holiday allocation. We admired the devotion and sacrifice of those present and were well aware that others were making even greater sacrifices

"We were amply rewarded for our efforts and enjoyed every minute of the uplifting spiritual feast that was provided. Everyone seemed especially sweet and charming and it was very

PRIESTHOOD

refreshing to be cut off from the outside world with its noise, bustle, rudeness and problems. The Temple workers set us a wonderful example—they are so sweet and charming and helpful, we must give them a big thank you for giving up part of their holiday and for making this occasion extra special and something to be remembered.

"On the Friday evening the day was rounded off beautifully with a delightful fireside held in the Manor House with President and Sister McKeown. Our numbers had increased as other Stake members on holiday joined us for this special occasion and there must have been about 50 of us in the large baronial room with its impressive chandelier and lovely furnishings.

"Our inward concern as to who was to entertain us was kept at a high level as President Oates took charge. He knows his sheep well, and his keen eye missed not a person, especially those hiding in the large fireplace and we thoroughly enjoyed the lively spontaneous entertainment that moved along at a crisp pace.

"On the spiritual side President McKeown addressed us and told us how thrilled he and the Temple workers were with our coming down during the week."

THESE are just three of the letters received from Sunderland Stake priesthood following their visit to the Temple

From Derek Noble, of Peterlee Branch:

Thank you for the call you made to the priesthood of the Sunderland Stake

THE LETTERS

to participate in the special Temple trip. I don't really know where the money came from, but it always seems to be there when we want to attend the Temple. As for time, well I had to take some of my next year's leave, but the desire to work for the salvation of souls is always with us. I know the assembled company of brethren were of one heart and mind, and the strength of the priesthood was evident. We look forward to further calls to attend the House of the Lord — it is His work, and His glory.

From President Sellers, of Cramlington Branch:

We would be ungrateful servants if we did not mention the great spiritual uplift that we received in the House of the Lord when there with the Priesthood of the Stake. Priesthood is an emblem of service to God and our fellow men. It matters not if the man is of great wealth and high position, or a meek, humble person that is barely making an existence. When we see the spire of the Temple, we forget our status in this life . . . and to walk into a different world. The long-sought for Spirit of the Lord is there. Thank you for allowing us this great

opportunity of attending a special Priesthood session. I hope we can go again—soon.

From Bishop Liddle, of the Sunderland Ward:

It gave me great pleasure to attend the Priesthood Temple trip and share the testimony and spirit of this great work. It certainly uplifted and refreshed my spirit, and created in me a greater desire to attend my Father's House, for I know it is His wish that this work be done. My thanks to you all for a wonderful experience.

TRUTH CALLS FOR ACTION

by Elder Hugh B. Brown
of the Council of the Twelve

● THE SAVIOUR SAID: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." (Rev. 3:20.)

We are all familiar with the parable of the sower, where ". . . some seeds fell by the way side, and the fowls came and devoured them up:

"Some fell upon stony places, where they had not much earth: . . .

"And when the sun was up, they were scorched: and because they had no root, they withered away.

"And some fell among thorns; and the thorns sprung up, and choked them:

"But others fell into good ground, and brought forth fruit, . . ." (Matt. 13:4-8.)

In explanation of the meaning of the parable, the Saviour emphasised the responsibility of all who hear the



...rd, and he expressed concern for the quality and depth of the soil in which the seeds are planted. Mark defines the seed as the word of God: "When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

"But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;

"Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

"He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

"But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty." (Ibid., 13:19-23.)

This parable applies to all to whom the seed—the word of God—may come, whether they be lifetime members of the Church, new converts, or investigators seeking truth. Let us be united in our prayers that the seeds of truth may take root in fertile soil and bear fruit. Paul said of some to whom the gospel was preached in his day that it did not profit them "... not being mixed with faith in them that heard it." (Heb. 4:2.)

PRIESTHOOD/MISSIONARY

Truth is challenging and calls for action as is evidenced by another parable of the Saviour: "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

"And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." (Matt. 7:24-27).

It should be noted that the rain descended and the floods came and the winds blew and beat upon the house which was built upon the rock with the same force as that which destroyed the other house. This house did not escape the storm, but having a rock foundation, withstood it.

Some have thought that upon joining the Church and being faithful all trials would end, all difficulties disappear, and all temptations cease. We are reminded of the young bride who, on her wedding day, said to her mother, "I am the happiest girl in the world. I have come to the end of all my troubles."

And the wise mother replied, "Yes, my dear, but you don't know which end."

Both the storms of nature and the

storms of life are indiscriminate. As the house built upon the rock survived the storm, so the life whose roots are firmly planted in the soil of faith will endure adversity and be made stronger by the struggle. As Douglas Malloch said in verse:

"Good timber does not grow in ease,

The stronger wind, the tougher trees,

The further sky, the greater length,
The more the storm, the more the strength.

"By sun and cold, by rain and snow,

In trees or men, good timber grow."

Sometimes defeat may serve as well as victory to shake the soul and let the glory out.

Let us not bemoan our lot in life or chafe under the trials, losses, or problems which beset us. Let us rather enumerate and express gratitude for our many blessings. Some go through the year or through life unappreciative of life's bounties because they are unaware of them. One's awareness becomes the measure of his aliveness. All about us we see evidences of a benevolent providence. For example, anyone who reverently looks into the starry skies will feel to exclaim with the Psalmist: "**The heavens declare the glory of God; and the firmament sheweth his handywork.**" (Psalm 19:1)

As we become more aware and appreciative of his love and of the beauty and wisdom which are everywhere apparent, we thank the Lord

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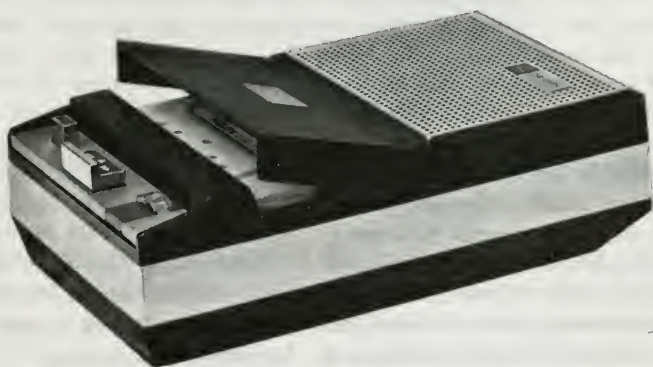
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for life and for its bracing trials and challenges, its educative disciplines and rewards. Our faith in God is deepened and sustained by life's experiences and by convincing evidence on every hand that our universe is governed by law under a beneficent and omnipotent Father.

As this faith and knowledge develops, one becomes conscious of his own weaknesses and shortcomings and undertakes to bring his conduct up to the level of his ideals; this is called repentance.

But if his faith is not kept radiant by good works, he will be tempted to lower his ideals to the level of his conduct. This is retrogression.

In these ominous and threatening times, we need physical, intellectual, and moral courages and sustaining faith. It may seem trite to say the world is imperiled and divided and that those are times of historic decisions, but on all levels of life, from individual and family to national and international, challenging situations demand attention and difficult problems require solution. We all face a common challenge and share a common cause.

The threat of communism is sinister, and its dangers are imminent. Hundreds of millions of our fellow beings are being relentlessly imbued with the satanic ideology that the Fatherhood of God, the Saviourhood of Christ, and the brotherhood of man are stupid myths, that religion is nothing but a tranquilising opiate. They seek to deprive men of physical, mental, and spiritual freedom while endowing the

state with monstrous supremacy. This relentless indoctrination is but a continuation of the war that began when Satan's plan of force was rejected by the Father. We live in the most dangerous period of all history.

The sixth chapter of Ephesians was never more applicable than today: **"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."** (Eph. 6:12.)

The Church is the main bulwark against communism. The gospel is the most effective rebuttal to their godless ideologies. It is a spiritual force which can crash and overcome all physical barriers. Surely we must put on the whole armour of God, consisting, as Paul said, of truth, righteousness, peace, faith, with the helmet of salvation and the sword of the spirit, which is the word of God. Because of our faith in a living, personal, and all-powerful God, we do not fear the final outcome in our fight against the emissaries of Satan, though we must ever be alert, united, and on guard. We are reassured by John's wonderful vision on the Isle of Patmos:

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

"And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

"And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the

nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season." (Rev. 20:1-3.)

Nothing but the gospel of love, the restored gospel of Jesus Christ, which we gratefully proclaim, can save the world or the individual from the dangers that threaten us. This is a gospel of character-building activity; of invincible faith and the courage that is born

of faith; of repentance, the doorway to progress; of sanctification through baptism of water and of the Spirit, the doorway to the celestial kingdom.

Let us take courage in the knowledge that Christ, the Prince of Peace, is at the helm. He has declared that the worth of souls is great in the sight of God; so great that he gave his only Begotten Son that whosoever believeth on him should not perish but have everlasting life.

Who's Who

This is a day of sifting, when the Lord determines "who's who," when the "goats" will separate themselves from the "sheep"; actually this is the day when we must determine and prove whether we are Latter-day Saints or whether we are "Latter-day Ain'ts."

Elder ElRay Christiansen

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PEOPLE



▲
COLONEL RALPH F. FINDLAY, holder of America's highest award, the Purple Heart, has been named Commander of the 10th Tactical Reconnaissance Wing at Royal Air Force Base, Alconbury, in Huntingdon. There are over 3,000 men on the base.

In addition to an active military life, Colonel Findlay is an active Church member, and at present is District Mission President over 30 district missionaries in the Mid-Anglia District of the England Central Mission.

His entire career in the Air Force has been incorporated with Church participation and if asked how the two merge, he replies, "I wish my job didn't take so much of my time. I love the gospel." In order to study he rises at 6.00 a.m. and studies for an hour before beginning his duties as an officer.

Born in Bloomington, Idaho, in 1923 he remained there while receiving an education, eventually graduating from the University of Idaho. Then in 1943

he entered the Air Corps, as an instructor, at the same time he served as Supt. of the YMMIA in San Antonio, Texas. When serving as Operations Carolina. He was in the Branch Presidency at Shaw Air Base in South Carolina. He was in the Branch Presidency of the Sumter Branch and scoutmaster of the Boy Scout Troop. While in command of the 32nd Tactical Reconnaissance Squadron in Frankfurt, he served as Branch President and LDS Group Leader in Phalsbourg France. Returning to South Carolina he became Bishop of the Sumter Ward, and so it went on. Church positions were a continued source of strength and Sunday the highlight of the week. By putting the Church first he found that he and his family grew spiritually, and unity prevailed in spite of his long absences.

A popular nickname given to the Colonel, is, "Ralph in the weeds Findlay" because he flew so low at supersonic speeds in Vietnam, he often returned with plants and vegetation caught in the under gear of his aircraft. While serving in Vietnam he

received the Silver Star, the Legion of Merit, nine clusters to his Air Medal, the Distinguished Flying Cross and the Purple Heart. He flew in 110 missions over North Vietnam and was the first pilot to use the reconnaissance laser in combat, a unique instrument which he developed himself. He often remarks how the Lord sustained him in the hazards of air warfare.

Now with his wife Mildred and their youngest daughter Carolyn, they are enjoying the more peaceful English countryside, while their two eldest daughters are residing in California and their son Ralph is on a mission in Sweden.

A COUPLE GOLD MEDALLISTS

by James P. Hill

IT HAS BEEN SAID that the World comprises two kinds of beings—those who Do and those who watch others doing. With a spate of World Cup football behind us; Wimbledon tennis and the Empire Games—duly recorded and witnessed by that marvel of modern science, TV—one might tend to

recall such a statement.

My companion and I, when Home Teaching recently, found it stimulating to enter the home of David and Terry Boulton and their five children and learn of the sports activities of members of the family. Realising that the Editor of the "Star" might be a little shy of reporting the athletic prowess of his own family in these pages I resolved to see that it was done.

Without ostentation, Gold Medals were produced showing that Peter and his brother Simon had both made the school football team of Hackbridge Junior School that had won the local schools championships. With Peter at inside left and Simon at right back there was much talk of tactics and attack and one felt that England could well win back the Jules Remy trophy in years to come with the development of such skill, accompanied by the undoubted enthusiasm so apparent.

In addition Simon is Captain of the School swimming team, and both boys have certificates for this sport. Their elder brother, Timothy, displays the lean but muscular frame of the runner, and indeed is a member of the Wallington County High cross-country running team, which team won the Wallington Borough Schools Championship.

These three boys with their two sisters follow their parents as active Church members and it is encouraging to see these boys, as well as taking part in Priesthood activities, finding time to develop their bodies to become active testimonies of the Word of Wisdom.

PEOPLE



Amanda with her favourite

FLORENCE AND JOHN BOND, of the Woodsetton Ward, Birmingham Stake, have a most interesting and unusual hobby—and a profitable one, too. They breed prize Siamese cats.

Their interest was started a few years ago when they had a Siamese cat, but it was not a show specimen. After this cat died they decided to save up for a show cat, which can cost anything from 10 to 30 guineas, and an outstanding kitten could fetch as much as £50.

They chose a Sealpoint Queen, called Mekhala Sophia, and with her they won a Championship at Cheshire, and

have done well ever since.

The Moroni cattery, as they are registered, was started about three years ago, and is managed by Sister Bond. They now have eight cats for breeding and showing, mainly Siamese and one Devon Rex a new breed of curly coated cat.

Bru-Bur Ragusa, a lilac point Queen, won the Siamese Cat Association Championship at Hastings on June 6, and was one of four cats nominated for the Best in the Show.

All the Bond children, David, aged 14, Keith, 12, Stephen, 8, Amanda, 4, and Rebeka 2, are assigned to look after a cat.

Cosmic Tiger Flower, the Devon Rex, belongs to David. There are only three other such breed in this country. When shown at Doncaster as a kitten, she won four 1sts, two 2nds, and two 3rd prizes. Their first success with one of their own kittens came when Moroni Cupid, a tubby point Siamese won two 1sts and one 2nd at Hastings this year.

"All the cats bear the prefix "Moroni," so they will be easily recognised by any other members interested in cats.

The Bonds are a united family, working together in the Church as well as in their hobbies. Brother Bond is the Stake Executive Secretary and teaches in both Seminary and Primary in the Ward. He is also renowned throughout the Stake as a Square Dance caller. Sister Bond is Stake Primary Secretary, and David who is a Teacher in the Aaronic Priesthood, is the Ward M.I.A. Secretary.

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MAJORITY LAW HELPS IAN JOIN THE CHURCH

BIRMINGHAM STAKE

The changing of the age of majority from 21 to 18 held a very special significance for 18 year old Ian Garland of WOODSETTON Ward. It meant he could accomplish one of his dearest wishes—to be baptised a member of the Church.

But for the Government's goodwill gesture, Ian would have been forced to wait another three years before he was old enough to join without his parents' consent.

For seven years he has been one of the most faithful "dry" Mormons Woodsetton has ever known. He has always played his part with a perpetual and infectious grin. Despite being a non-member he engaged in Missionary work, and when he was baptised in May his friend Paul Stanton went into the water with him too.

WOODSETTON'S Finda Memba Week in June may not have been as successful as was expected, but the Saturday night social bringing the weeks activities to a close, fully compensated any disappointment.

It was non-stop entertainment with the Relief Society's slick but rather unconventional fashion show, John Bond rendering the latest Jim Reeves song, with a newly acquired and somewhat unruly daughter, Margaret Davies. Brother Stevenson with his ever popular folk songs and the talented Stanton family with their comedy skit and Oliver excerpts.

One of the highlights of the evening was the M.I.A. presentation of the Road show, then a touch of sobriety

seeped into the programme with the Ward's own play "Around the World," which won first place at the Stake Drama Festival. The organised part of the evening was brought to a close with the popular investigators film, "Man's Search for Happiness."

The rest of the evening was available for viewing the colourful displays in all the classrooms or joining the effervescent dancers in the Cultural Hall.

Under the supervision of 1st counsellor Jill Reynolds, the BIRMINGHAM WARD MIA Maids and Laurels put on a "Pop and Poise" Fashion Show. The girls Kathryn Smith, Rosemary Kelby, Linda McCahon, Francine Johnson, Susan Lawrence, Carol Green, Yvonne

Bogle and Dolores Sheridan, danced in their own clothes to pop records, and invited the audience to join in.

Like every fashion show there was a time for talent and this came in a sequence, devised by the girls themselves, which was performed in evening dress.

To round off the evening's show there was a wedding scene, the blushing bride, Kathy Smith, entered to the music of "Here Comes The Bride," wearing a beautiful bridal gown, her bashful groom was Rosemary Kelby and they were attended by Linda McCahon, Dolly Sheridan and Carol Green. As soon as they were all in the hall the scene changed from a sophis-

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NEWS—2

ticated wedding to a swinging disco. Well you may ask what was it all in aid of, and how much did they raise? It was to buy the girls a basketball and the amount raised was £5.

ENGLAND CENTRAL MISSION

On Saturday, July 18, the MIDLANDS NORTH DISTRICT Relief Society held a Flower Show and Song Festival in the Newcastle-under-Lyme Chapel. Most of the district participated, and there were some very beautiful flower arrangements by brethren and children as well as the sisters. Winners were chosen in each category, but the overall win-

ner of the afternoon was Sister Eacock from Hereford. The choice of colours in her flower arrangement was very beautiful and received high praise. Winners in the Song Festival were the sisters from the Newcastle Branch. After a delightful afternoon amid the flowers and songs, refreshments were served by the District Relief Society Presidency.

As part of their second European tour, the Brigham Young University A Cappella Choir performed before full

Local dignitaries meet with Mission Leaders and Conductor Dr. Ralph Woodward.



houses during their week's stay in the England Central Mission. As well as taking part in the International Eisteddfod in Llangollen, Wales they gave concerts in Chester and Stoke-on-Trent

They appeared twice on national television during the choral competition at the Eisteddfod, and their performance at the Victoria Hall, Hanley, Stoke-on-Trent, was recorded by the B.B.C., as they sang to an audience of sixteen hundred.

Two of the choir's soloists, Kathy Austin and Kay Goodson, were placed first in Solo Competition, but though the choir received great praise for their performance of Psalms 94, 95, 96 by Merrell Bradshaw, composer-resident at Brigham Young University, they did not repeat their triumph of two years ago when they won top honours and received the giant bronze trophy first place winners.

However, they did have great success in the Mission field, many non-members entertained them in their homes, and heard their singing, and the missionaries have a multitude of referrals from the choir members especially in Wales. Mission President Clifton I. Johnson remarked: "The choir has been a wonderful means of strengthening the favourable image of the Church here in the Midlands and North Wales."

ENGLAND NORTH MISSION

RAWTENSTALL Branch has held three social functions recently, the first on June 12 when the M.I.A. presented an original one-act play in pure Lancashire dialect entitled "Lockout." This was

followed by the film "The Twig is Bent" and some colour slides for the children. The evening was concluded by a fish and chip feed prepared by Kenneth Edmondson and David Dawson for sixty-five people.

The following Saturday a dance festival was held under the direction of John Vernon. Mr. and Mrs. Pilling, Rawtenstall professional dance instructors, together with their two daughters, performed all types of dances. Mr. Pilling was also Master of Ceremonies. While refreshments were being served during the intermission, Michelle Vernon and Ian Nuttall did a speciality dance.

The third occasion was an afternoon of games which took place on June 27, and included a Scavenger hunt. Thirty members took part and afterwards enjoyed dancing and American type refreshments.

Henry H. Jacobsen is now Branch President of Rawtenstall, both he and his wife Jeanetta are full time missionaries, and were formerly serving in Bridlington.

LEICESTER STAKE

At their closing social on June 24, the COVENTRY Ward Relief Society sisters each provided either a sweet or savoury dish for the running buffet. After this enormous feast, Bishop Peebles gave a talk on "True Love," which was followed by a play entitled

NEWS—3



"My Sisters Keeper." Twenty sisters and their husbands and friends were present and enjoyed a marvellous time together.

Every year after the closing social several of the Relief Society members visit an ex-Coventry member for a long weekend in Wales at a seaside resort. This year however President Ethel Serrano with the help of Sister G. Sherrif, cooked and served a beautiful dinner for 16 sisters who for various reasons are never able to take this short holiday.

The sisters certainly appreciated this gesture and had a very happy evening together.

The Bedford Branch Presidency are setting a good example by all bringing "new" members into the Church in the past year. Seen here with their proud parents are new arrivals: Shannon Lorraine Vann, daughter of Robert Vann, 1st counsellor; Shirley Griffiths, daughter of Gwyon Griffiths, Branch President; and Rebecca Hanson, daughter of Douglas Ray Hanson, 2nd counsellor.



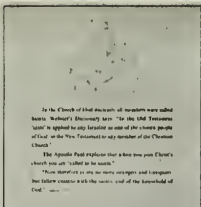
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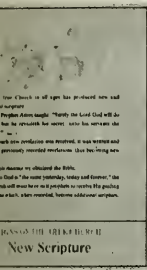
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Joseph Seeks Wisdom



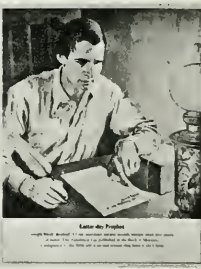
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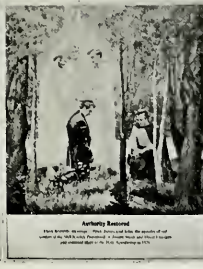
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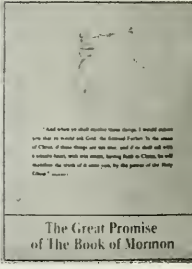
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"Other Sheep"



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Christ in Western Hemisphere



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Promise of Book of Mormon

Promise of Book of Mormon

(SEE INSIDE FRONT COVER)

The new London North Stake
Presidency — President Thomas
Hill (centre), with 1st Coun-
sellor Donald Beanston (left)
and 2nd Counsellor Daniel
Howells.